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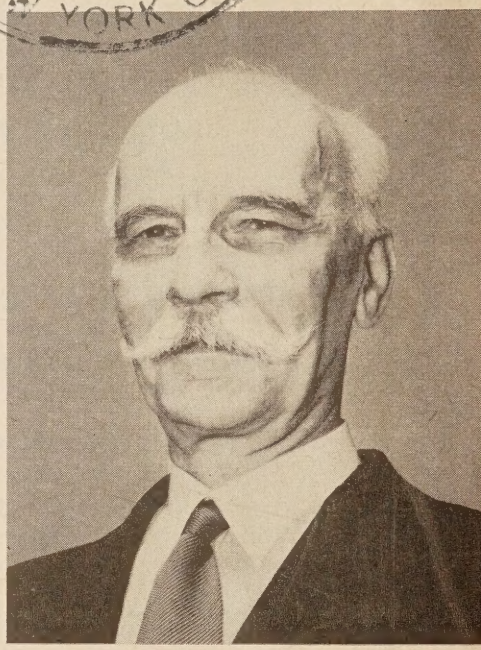

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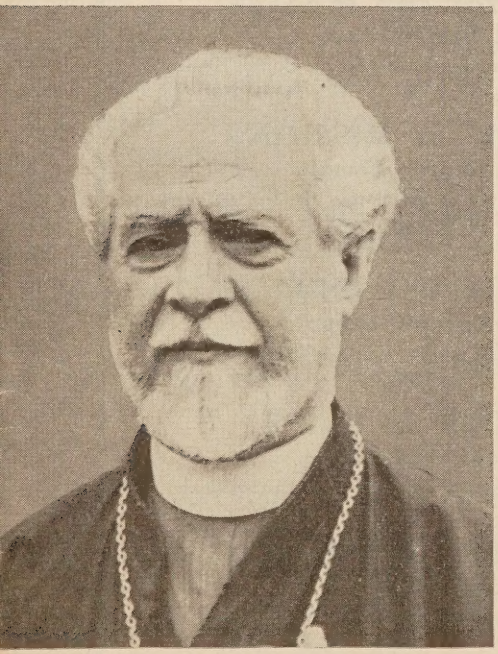

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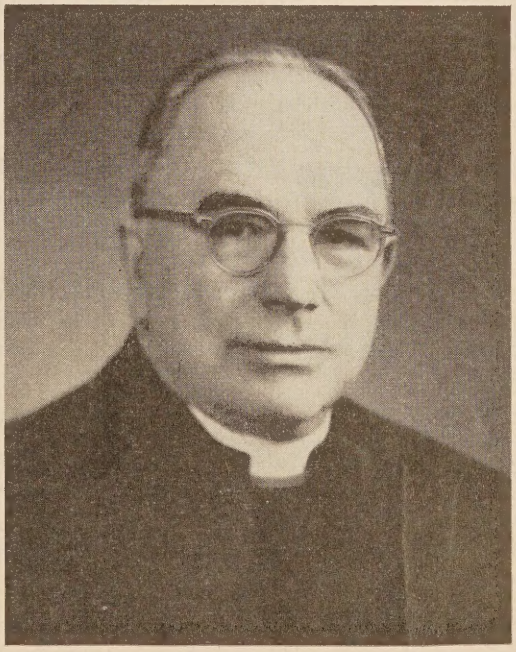

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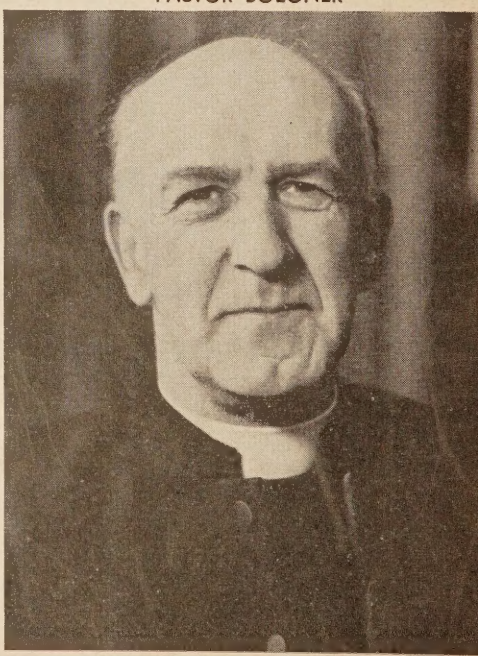

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National Council

OUTLOOK

Publication of

National Council of the Churches of Christ in the U. S. A.

30 DENOMINATIONS WORKING TOGETHER

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Dear Evanston Guests:

As you have come from far and near to attend the Second Assembly of the World Council of Churches, we would like to add our own word of welcome, to the many greetings you will be receiving.

We rejoice in the inspiration that your presence brings to us. You have spiritual insights which we earnestly hope you will share with us. Some of you have come through suffering and intellectual struggle that humble us, for whom the way has been easier. In a very real sense, the material good fortune we have enjoyed in America may have been our spiritual handicap. We cherish the hope that, as churchmen from all the world join their thoughts and labors in the fellowship of Christian love, there will come, in the providence of God, deeper understandings accenting our continuing interdependence under "Christ—the Hope of the World."

The National Council Outlook, as a magazine of the National Council of Churches, is dedicated to better understanding. It is devoted to telling about the churches working together—in the world, the nation and the community.

This Outlook is dedicated to you, and to the most significant religious gathering ever held in the United States—the Second Assembly. This special Outlook includes a series of articles on the World Council and a brief glimpse of the National Council, symbol of the cooperative movement in the United States.

For those of you to whom this great country is personally unfamiliar, we regret that the Outlook's editorial horizon is limited necessarily to the religious. There is much more in the picture of American life—all the way from juvenile delinquency to our seasonal madness called baseball; from political wrangling to the impressive grandeur of snow-capped mountains; from skylines dominated by skyscrapers, steeples and smokestacks to gadgets that dispense coffee, hosiery and candy bars.

All of this and more we hope you will see, because we want you to understand us in perspective—our achievements and our possibilities, but also our problems and our shortcomings. We are working on these, and welcome your counsel and prayers.

May these days of your visit among us be in very truth a real visitation of spiritual blessing for us all.

Most sincerely,

THE NATIONAL COUNCIL OUTLOOK

New York, N. Y.

August 1, 1954

The First Six Years of the World Council

Headquarters, Ecumenical Institute, Chateau de Bossey, near Geneva, Switzerland.

By HENRY SMITH LEIPER

THE launching of the World Council in Amsterdam in 1948 in a formal way was by no means the beginning of the united work of the churches through that organization. It was rather like the launching of the *Queen Elizabeth* after World War II when she was completed and made her maiden voyage to America. Actually for years prior to that, incomplete but seaworthy, she had sailed the seven seas doing immense service under tremendous difficulties and at great risk. The World Council in its provisional form from 1938 to 1948 made history: it proved itself of immense practical value through its wartime services of many types. It provided chaplaincy services for prisoners of war through the neutral nations. It took care of internees and the growing flood of refugees. It managed to keep the divided parts of the churches in contact with each other. It served the Bible societies in the distribution of vast numbers of Bibles. It cared for many interests of the missionary boards. It stood as a symbol in a war-torn world of the constructive and healing forces of the Christian Church. Yet many have had the impression that the Council is mainly for meetings and discussions; for the drawing of blueprints; for splitting theological hairs.

Actually, of course, the World Council has been in the business of developing a new kind of world community within which people of differing traditions and diverse modes of living grow together. This they do, not so much by discussing their differences as by practical cooperation in many urgent tasks for the larger good of the whole Christian fellowship. Since the fifth anniversary of the official founding of the World Council will be observed at the Second Assembly at Evanston, Ill., on August 23, it is an appropriate time to review what the organization has accomplished.

Since 1954 is the 900th anniversary of the year 1054, when the Roman Church left the Eastern Church, thus creating the greatest schism in history, it is interesting to point out that the 148 churches which at Amsterdam promised to stay together have not only done so but have added to their number 13 other denominations. Among the member churches are a number from the Eastern Orthodox group whose first friendly contact with the Western Reformed churches began in 1925. It was at Stockholm that a great step was taken toward what later developed into the World Council. Three of the new member churches joined the Council in 1953. Its members are now found in 46 nations around the world.

It is easy to point to the work done in 25 lands for relief and reconstruction. The World Council's Department of Interchurch Aid and Service to Refugees reports that since 1949 at least $21,000,000.00 in cash and almost 25,000 tons of clothing and food have been distributed. Conservatively estimated, the material aid, apart from cash, would be worth almost $50,000,000.00 without counting ocean freight, which was donated in large part by the government of the United States. Many emergency tasks were performed for victims of war's devastation and all of the service has been carried on in the spirit of the Good Samaritan. It has been suggested that the priest and the Levite who passed by the wounded man did so because they were hurrying to committee meetings on what to do for injured travellers! The World Council has had to hold many committee meetings to plan its work, and it took the lead in making possible regular consultations on the varied problems of physical aid. But it did much more.

Immediately following the war, many emergency church buildings were provided for devastated areas—light wooden

Dr. Rajah B. Manikam, Joint Secretary for East Asia of the World Council and the I. M. C., is shown with Mrs. Manikam.

Dr. Henry Smith Leiper was, until two years ago, an associate general secretary of the World Council of Churches.

Clothing Distribution in a Polish village.

structures easily erected. Later, assistance was given in the building of more permanent structures, utilizing rubble. Health retreats were set up for pastors and church workers worn down by hunger, privation and disease. Village rehabilitation programs were inaugurated. Libraries and other facilities of educational institutions were in part restored. And a continuing program of selective scholarship aid was set up for the theological education of leaders for churches whose educational institutions had been destroyed or totally impoverished. It would be difficult to estimate what this has meant for the future of the churches in many lands, but obviously it has been of tremendous importance and far more than a mere gesture of good will. Seminaries of many different denominations in different parts of Europe and in America have generously offered scholarships and many hundreds have been able to take advantage of them because of what the World Council has done to organize and arrange necessary travel — as well as to make the primary contact between the deserving student and the institution prepared to provide him with the training needed for effective service in the ministry. As an illustration, one can point to the fact that in 1953 the Scholarship Committee had 108 students (from 24 countries of Asia, Europe and America) studying in ten countries—and themselves representing 15 different communions.

Although emergency relief is now much less prominent than it was in the program of the World Council, The Christmas-week floods in Holland and England in 1952 alerted the Council's

Refugees in Austria are given midday meal.

agencies. Food concentrates, vitamins, clothing, bedding, and cash were rushed from France, Belgium, Germany, England and the United States. In this country it should be recalled that the World Council helped to set up Church World Service, through which the contributions of American churches have largely been channeled. Some of the victims of the summertime floods in Japan and earthquakes in the Greek Islands were cared for by the Council in the name of the united churches. In Hongkong and Korea, relief is being administered—but this is largely in connection with the work for refugees, which is a subject in itself.

Not all Americans by any means have yet taken the full measure of the tragedies of compulsory migration and exile. Many million persons are at this hour estimated to be among the refugee hordes in different part of the world. From the time when the first German refugees began to seek aid in their cruel misfortune, the churches related to the World Council and the World Council's antecedent bodies have been at work. And that work has gone steadily on for more than 20 years, although the number of persons placed in new homes and new homelands has probably been greatest in the past five years. More than 200,000 persons have been helped directly with the complex problems of migration and resettlement. In camps in Germany are many whose cases appear to be "un-solvable" because of age, disease or mental collapse. To serve these as well as those for whom real solutions are practicable, more than 400 persons are now on the staff of the World Council.

The leaders of this work have cooperated with inter-governmental and national refugee organizations with extremely worthwhile results. This is plainly demonstrated in the story of the cooperation between the Council and the United Nations. Dr. G. J. vanH. Goedhardt, who directed the U.N.'s International Refugee Organization, has often publicly thanked the Council. Last year, by an arrangement with the Ford Foundation, he made available to the

German children give thanks. The child-feeding program was sponsored by the Reconstruction Department of the World Council of Churches.

Gifts from America made possible this relief to the most needy through Hilfswerk.

Council half a million dollars for refugee service. The money was given to a fund of which he is trustee. The workers of the Council through this and other channels aided refugees last year in more than 40 countries.

It should also be recorded that several denominations which carry on independent relief programs for refugees have linked their planning with that of the Council and maintain their offices at the Council's Geneva headquarters. Included in this group are the Lutheran World Relief, the Presbyterian, the Disciples' and the Brethren Service Committee staffs. Far from coming to its end, this work must still go on in view of the great numbers of refugees still homeless and stateless, victims of either hot or cold war, and unwelcome in most lands, including America, despite the inscription on the Statue of Liberty.

Often closely linked with relief and reconstruction activities has been the work of the Youth Department. Work-camp activity in training young Christians has steadily increased. In 1949, there were six camps in four countries. By 1953 that had grown to 29 camps in 16 countries, with a greater number planned for more than 20 countries this year. And the total of people so trained in a new kind of Christian fellowship and in new techniques of rehabilitation or social amelioration is impressive—about 5,000 young people from almost 40 nations! There will have become evident to many thousands more the possibilities of a new united approach to problems growing out of war or other disaster such as the floods in Holland and the earthquakes in Greece. Work camps in Greece and Lebanon have been quite different from those in Harlem and other under-privileged spots in the United States. But all have served to teach practically the same essential lesson.

One work-camper who served in Holland following the flood disasters sums it up by saying: "Most important was the influence of camp activities—Bible studies, worship, work and recreation. All pointed up the significance of an ecumenical work-camp. The spirit of Christian love prevailed in the oneness we felt in Christ . . . It was a certain indefinable something which drew us together in a common bond of love and fellowship; a factor so necessary in establishing understanding among individuals and nations . . . Though it was on a very small scale, we felt it was the type of understanding which could be universally applied in a sorely troubled world."

"One Great Hour of Sharing" gifts helped to finance this undertaking, but the young people from American churches pay their own way or are supported by their local Christian friends, not by the World Council. Other support has come from Christian young people who have done more than give of their time and strength. The Youth Department reports that youth groups in six lands in 1953, in cooperation with the World Council of Christian Education and the World Council of Churches, sent $17,260.00 to share in the program of world youth projects—thus undergirding some part of the work in West Pakistan, Spain, the Philippines, South Africa, Angola, Berlin, the Bible Lands, Nigeria, Saarland, Burma, India, Japan, Korea, Fiji, Belgium and France, as well as the U. S. A. The department chairman is Rev. Philip Potter of the West Indies. His predecessor was Rev. D. T. Niles of Ceylon.

It may well prove that one of the most productive things done by the World Council has been the successful linking of young people in so widespread a family of the churches. Such conferences as that last year in Travancore, India, under the joint auspices of the World Council and other international Christian bodies, have repeatedly brought together the leaders of the youth of our churches who will be the leaders of tomorrow's churches. Their sense of world community has become real and vital as a result of such common work, common study, common worship, and common living. In the single area of interdenominational, international and interracial cooperation, this youth department work is of crucial significance since understanding grows not by discussing differences but by concentrating upon a common objective in the spirit of Christian good will. What is true of the youth work is, of course, true of most of what the World Council is doing, since from top to bottom its officers and staff represent most of the main traditions, ethnic divisions, and geographical areas of our modern world. The mere holding of the Central Committee meetings of 1953 in Lucknow, India, with Mr. Nehru and other eminent leaders of Asia present, was a notable contribution to the kind of cooperative thinking which our time sorely demands.

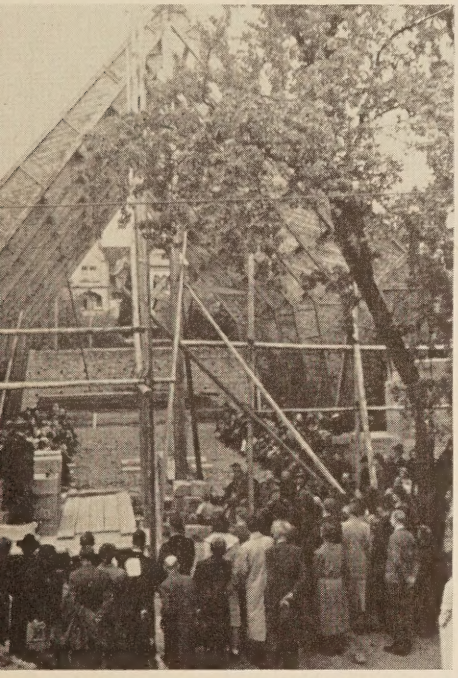
At work camp in Thailand two campers help farmer build granary foundation.

In quite a different category, although with related objectives, the Commission of the Churches on International Affairs, jointly representing the W.C.C. and the International Missionary Council, has

carried forward its work. It applies on a world stage many of the same processes and the same philosophy as characterized the Federal Council's Department of International Justice and Goodwill, which did the basic work leading to the establishment of the C.C.I.A. in 1946. The Commission works with the U. N., supplying information to its working committees concerning the views and convictions of the churches, as recorded in their official actions. It informs the churches of U. N. processes. As another observer has said: "bringing an element of reconciliation into the Japanese Peace, setting forward the plan for a peace observation commission, furthering proposals for reduction of armaments, and working specifically for religious liberty within the pattern of the Covenant of Human Rights, are all matters with which this commission has concerned itself." Commissions in 21 nations in Europe, the Far East and North America have been linked with the work of the C.C.I.A. Included among these, of course, is the National Council's Department of International Justice and Goodwill, and Dr. O. Frederick Nolde, the brilliant and peripatetic director of the C.C.I.A., has his office at 297 Fourth Avenue, New York, in close touch with the National Council's staff.

At work camp in Thailand campers play games with farmers' children at school.

Another joint action with the I.M.C. led to the election of a joint secretary for East Asia in the person of Dr. Rajah Manikam, former secretary of the National Christian Council of India. His visits in the areas to which he is assigned have occasioned much approving and grateful comment. His joining the staff has given the W.C.C. a less "Western" look to many in the younger churches of the East. That this is important no one who knows that part of the world can doubt.



Many "Norkirken" were built in devastated areas in Germany with Interchurch Aid funds. Here a cornerstone is laid.

The Graduate School of Ecumenical Studies, organized by the W.C.C.'s Ecumenical Institute in cooperation with the University of Geneva, represents one of the accomplishments of the recent past. Its first class was graduated in February, 1953. Students from Canada, Denmark, France, Germany, Holland, Italy, Japan, Korea, Sweden and the U.S.A. started their work in the school for the second term last October.

A unique accomplishment related to the life and work of women in the churches has been brought about by the commission on that subject. Surveys made by the commission have revealed the fact that, while in some lands the churches afford women notable opportunities for varied kinds of service, in others women have virtually no place in the direction or leadership of the churches. The discussions which have arisen as a result of the publication of these studies have stimulated some churches to consider seriously the desirability of making changes. The commission stresses not "women's rights" but the extent and nature of women's ability to contribute to the "wholeness" of the Church.

Lay men as well as lay women have shared in the formal program of the W.C.C. and the revival of lay emphases in many Continental churches can be traced in no small measure to these activities. In particular, the years have brought forward some inspired leaders who got their new insights while on the staff of the W.C.C. Preeminent among

"Blest be the Tie that binds" — final fellowship circle at Thailand work camp.

such leaders is Dr. Reinold von Thadden, whose leadership in Germany has astounded the Christian world. In the Berlin "Kirchentag" a couple of years ago, 400,000 laymen from both sides of the "curtain" participated. Dr. von Thadden has called into cooperation with him many of the staff of the World Council and has always identified his work with the wider fellowship which his wartime experiences, his imprisonment by both Nazis and Communists, and his subsequent service on the W.C.C. staff enabled him to appraise at its true value. Laymen's studies of contemporary church problems have been carried on jointly by the W.C.C. and national bodies such as the National Council of Churches in the U. S.

The pursuit of studies by great numbers of thoughtful leaders in the churches does not at first glance look like an "accomplishment." But many difficulties are cleared away by these processes. The progress which has been made toward a more united Church has resulted, on the average, in at least one union of denominations somewhere in the world for every year of the present century. The formation of unions is not the direct concern of the W.C.C. That must come from action initiated and prosecuted by the churches themselves. But that there is a relation between the studies which have been going on since the early part of the century and the actions bringing more than 100 denominations together cannot be doubted!

From the experience gained in cooperative work under the leadership of the World Council in partnership with the International Missionary Council, a steadily increasing number of thoughtful Christians have seen the reasons why both church and secular historians hail the movement as something new in human experience. They better understand why the late William Temple, first President of the W.C.C., spoke of the movement as "the great new fact of our time." They see that among its less visible and tangible accomplishments are some which may be even more important than the things which can be easily tabulated or demonstrated. Such accomplishments would be: the creation of a school of genuine spiritual world-citizenship; the most realistic outreach toward a responsibile world society; the most significant collective answer to the known desire of the Lord of the Church for oneness among His followers; a world forum for the serious examination of Christian ideals in relation to contemporary problems; an incarnation of the spirit of the Good Samaritan; a visible symbol of growing familyhood among Christians throughout the world.

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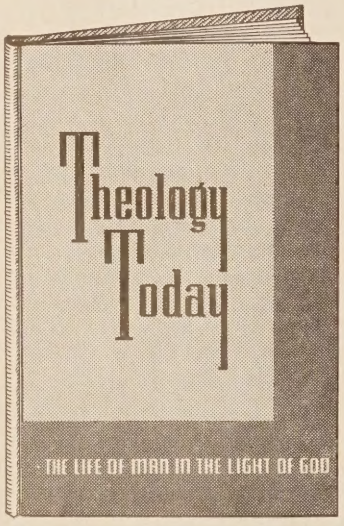

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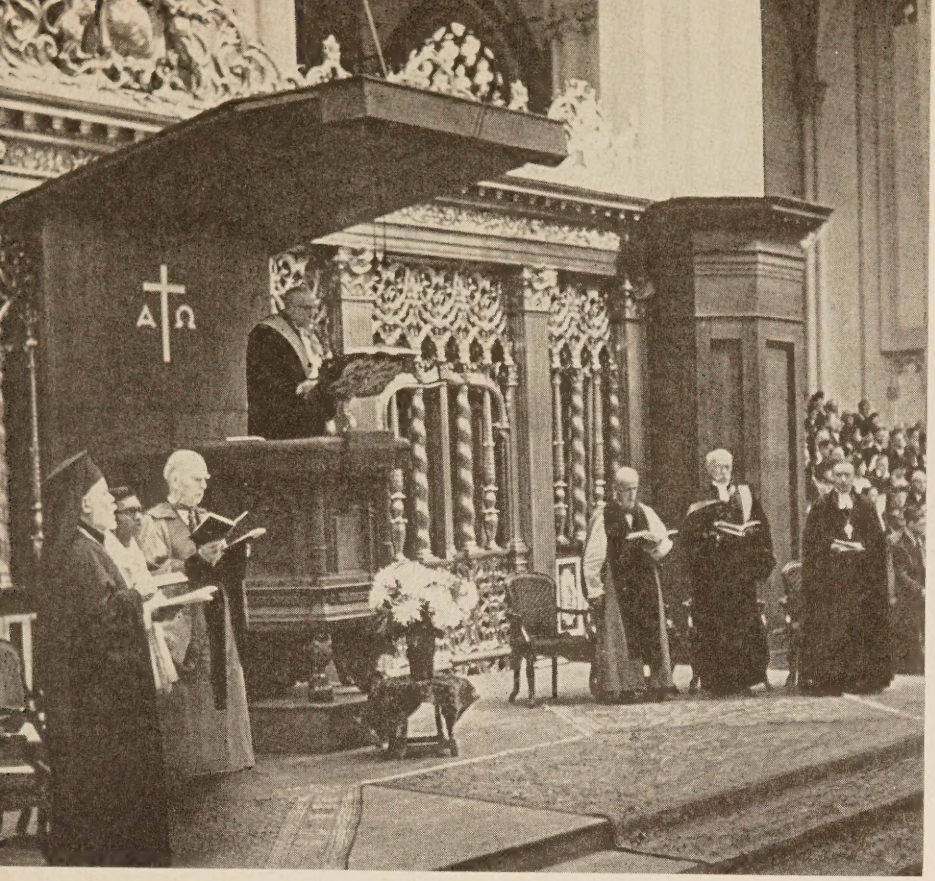


World Council's First Assembly in Amsterdam opened with worship in the Nieuwe Kerk.

"We Have Come Together —We Intend to Stay Together"

The World Council:

The Churches and the Leaders

By BEATA MUELLER

WHEN delegates of 147 churches in 44 nations met at the First Assembly of the World Council of Churches in Amsterdam, in 1948, they declared:

"We intend to stay together."

It is a promise they have largely succeeded in keeping, in spite of the world's political turmoil and the tensions between nations and races.

When the delegates of the churches come together in Evanston this August, the World Council will have more churches from more countries than it did six years ago. There are 161 member churches now, in 48 nations.

Not all the members will be represented. The four member churches in China are sending no delegates. In 1951, after the Communist regime came to power in China, Professor T. C. Chao resigned from his position as one of the World Council's six presidents.

But Evanston will see delegates from churches in Formosa, in Japan, in Korea, in Thailand, and other Asian countries — including Indonesia.

Even the Iron Curtain has not entirely separated the Christians who declared their oneness at Amsterdam. The Orthodox churches of Soviet Russia and its satellite countries have never belonged to this world-wide parliament of Christianity. But delegates are expected to come to the U. S. from Lutheran and Reformed Churches in East Germany, Hungary and Czechoslovakia.

From the Greek word "Oikos" meaning house, comes the word "Oikoumene" on the World Council seal, and its English equivalent, "ecumenical." In modern usage, it signifies the whole household of faith, all races, all nations, all branches of the Church.

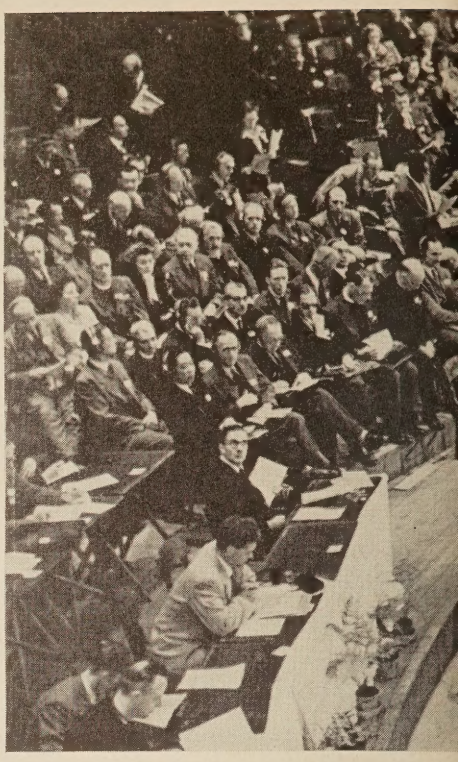
And other Orthodox churches, from Greece, from Turkey, from Syria, from the U. S., will meet at Evanston just 900 years after the Great Schism that separated the Orthodox Christians from Rome in 1054.

One of the World Council's three newest members is the Russian Orthodox Greek Catholic Church in North America. The other two, perhaps significantly are both from Africa: the Church of the Province of West Africa (Anglican), and the Presbyterian Church of the Gold Coast.

From elsewhere in Africa will come delegates from the ancient Coptic and Orthodox churches of Egypt and Ethiopia; and from Anglican, Congregational, Methodist, Dutch Reformed and Presbyterian churches in South Africa.

Delegates from India represent churches established over a span of more than a thousand years; from the Syrian churches that date back to the early years of Christianity to the new (1947) Church of South India unique as the only united church in which Christians of Anglican background participate.

C.S.I., like a number of churches in what were once called "mission" countries, now sends out missionaries of its own. Its ecumenical character is also typical of many of the younger churches that will be represented at Evanston: the Church of Christ in Thailand, the Church of Christ in Japan, the United



Charles C. Parlin, chairman of press and radio for Evanston Assembly, confers with General Secretary W. A. Visser 't Hooft.

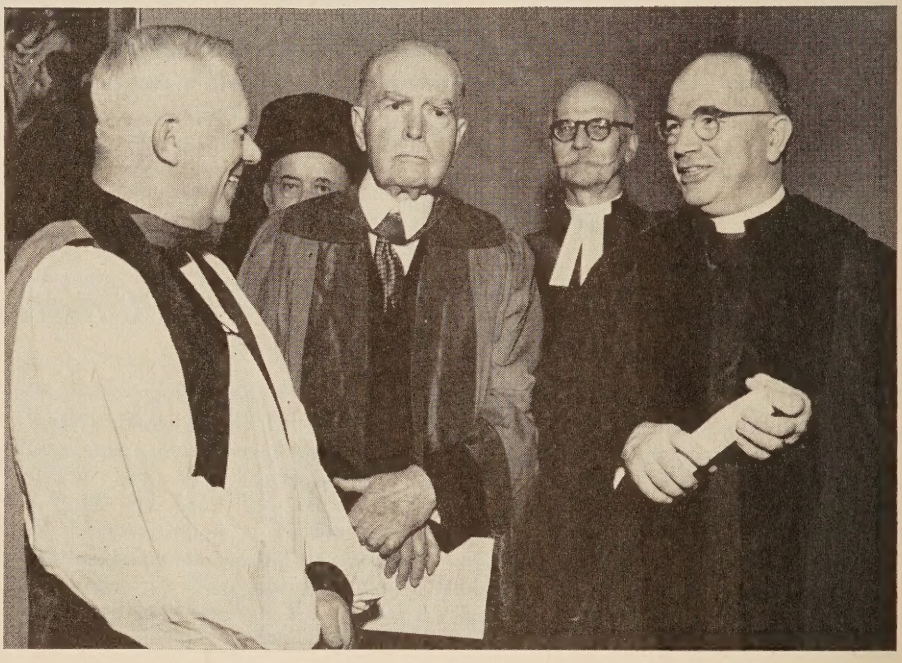
Church of Christ in the Philippines.

The younger churches are often an expression of Christian unity.

In the U. S. the list of 32 member churches is a reminder of the churches' variety and their history.

Many trace their heritage back to England: the Baptists, the Methodists, the Episcopalians, and the Congregationalists and the Friends who came in search of religious freedom.

The Dutch settlers in New Amsterdam brought with them the creed and polity of the Reformed Church. From Scotland came the Presbyterians, from Germany the Brethren, the Mennonites,



The Bishop of Chichester with three of the Council's presidents: Dr. John R. Mott, New York; Pastor Marc Boegner, Paris; and Bishop G. Bromley Oxnam, Washington, D.C.

(Below) Associate General Secretary Robert Mackie with Dr. Franklin Clark Fry.

from Germany and Czechoslovakia the Moravians, from Germany and Scandinavia the Lutherans.

Among the Scots and the Germans in Pennsylvania arose the Disciples of Christ and the groups that now form the Evangelical United Brethren Church.

Later, and from farther away, came the new Americans who established in their new country the Polish National Catholic Church, the Rumanian, Russian, and Syrian Antiochian churches, and the Church of the East and of the Assyrians, that was sending missionaries from Mesopotamia throughout Asia in the first centuries of Christianity.

Honorary president of the World Council since its establishment in 1948 is a man from the U. S. who has helped send missionaries out into the world for generations.

He is Nobel Peace Prize winner John R. Mott, founder of the 68-year-old Student Volunteer Movement for Christian Missions, now a part of the National Council of Churches, and of the World Student Christian Federation, in which many of today's great ecumenical leaders spent their early years.

The first Assembly at Amsterdam (left) was preceded by a generation of international gatherings like the Life and Work Conference at Stockholm, Sweden, in 1925 (above).

The importance of the student Christian groups is stressed in the book, "World Christianity," by Dr. Henry P. Van Dusen, president of Union Theological Seminary in New York City and chairman of the World Council's Study Department Committee.

Dr. Van Dusen cites another of the early ecumenical leaders, the late William Temple, Archbishop of Canterbury, who testified that he "first experienced the reality of ecumenical Christianity" in the British Student Christian Movement and later in the World Student Christian Federation.

The "great majority" of today's leaders of Protestant Christianity, Dr. Van Dusen added, "have been trained within the fellowship of the World's Student Christian Federation."

Among them he includes Dr. Hendrik Kraemer, director of the World Council's Ecumenical Institute at Bossey, Switzerland; Dr. W. A. Visser 't Hooft, general secretary in Geneva; Dr. Henry Smith Leiper, former associate general secretary in New York; Dr. John A. Mackay, president of Princeton Theological Seminary and a member of the World Council's Central Committee.

Others could be added to the list, including the late Sarah Chakko of India, the first woman to serve as one of the World Council's six presidents. Miss Chakko had been a president of the Student Christian Federation of India, Burma and Ceylon, had served as secretary to the World Council's Commission on the Life and Work of Women in the Church, was elected one of the six presidents after the resignation of Professor Chao of China.

Miss Chakko's post on the women's commission was filled by Mlle. Madeleine Barot, of France. The place left by Miss Chakko's sudden death last winter will be far harder to fill.

Like her, Archbishop Athenagoras of the Greek Orthodox Church was also elected to the World Council's presidium in 1951. Archbishop Germanos, one of the six original presidents, died that year. Archbishop Athenagoras took Germanos' place as Exarch of the Ecumenical Patriarch of Constantinople and declared his intention of continuing

(Above) Archbishop Athenagoras with Dr. Douglas Horton; (right) Dr. Samuel McCrea Cavert with Dr. J. H. Ekering and Dr. K. A. Bell, Bishop of Chichester.

A top hat is part of clerical garb for Archbishop Yngve Brilioth of the Swedish Church.

In February the World Council's Executive Committee met in Koenigstein, Germany.

his predecessor's active interest in ecumenical churchmanship. His election to the World Council's presidium filled that promise. Archbishop Athenagoras, whose headquarters are now in London, served his church earlier both in Greece and in the U. S., notably in San Francisco, in New York, and in Boston, where he founded the Greek Theological School.

The other four members of the presidium have held office since the establishment of the World Council in 1948.

Dr. Marc Boegner of Paris is both a top leader of French Protestantism and a symbol of his church's fight for freedom. He was president of the National Council of the Reformed Church of France and of the French Protestant Church Federation. During World War II, he led spiritual resistance both to the German occupation and the Vichy regime, and was frequently threatened with deportation. He once refused an order from Berlin to read a public statement of protest against the Allied bombing of Germany.

"The French Huguenot Church never makes a public declaration at the request of a temporal power," he declared.

And at the Amsterdam Assembly it was Pastor Boegner, tall, gaunt, and worn from the war years, who rose to present the resolution that "the formation of the World Council of Churches be declared to be and is hereby completed."

Like Pastor Boegner, President Eivind Berggrav of Norway was also a symbol of Christian courage in the face of wartime tyranny.

He became Bishop of Oslo and Primate of the Church of Norway (Lutheran) in 1937. In 1942, when the Germans had invaded Norway and the Quisling regime was established, he led 11,000 Norwegian pastors in a mass resignation. In a pastoral letter he and six other bishops proclaimed: "When the government tolerates violence and injustice and brings pressure to bear on the souls of men, then the Church is the guardian of the conscience."

Placed under house arrest, he went in disguise past barbed wire and guards to preside over the weekly council of the church underground in Oslo, where he directed activities of his church and plans for its future. After the liberation he played a leading role in national and church reconstruction.

Next of the six World Council presidents is the most Reverend Dr. Geoffrey Fisher, Lord Archbishop of Canterbury and Primate of all England, who crowned Queen Elizabeth II as sovereign.

Like his predecessor, the late William Temple, Dr. Fisher is an ardent believer in the ecumenical idea.

When Temple was Archbishop of

(Left) At Toronto, 1950, Rev. K. C. Joseph of India, a Canadian churchman, Rev. E. Raman of India, and Rt. Rev. G. Florovsky.

(Left) General Secretary W. A. Visser 't Hooft confers with his staff at World Council headquarters (below) in Geneva.

Canterbury, he recognized the growth of a world-wide Christian fellowship that he called "the great new fact of our era," the "one great ground of hope for the coming days." He died in 1945, too soon to see this fellowship given a corporate recognition in the new World Council of Churches.

His successor, Dr. Fisher, has carried his own belief in ecumenicity into practice in his own country as well as in the World Council. A man with the highest skill as a moderator, he has won approbation from all shades or parties of Anglicanism, and as president of the British Council of Churches he has encouraged cooperation among the different denominations in many fields of action.

The American president of the World Council is Methodist Bishop G. Bromley Oxnam, a man who is forceful and articulate about his convictions.

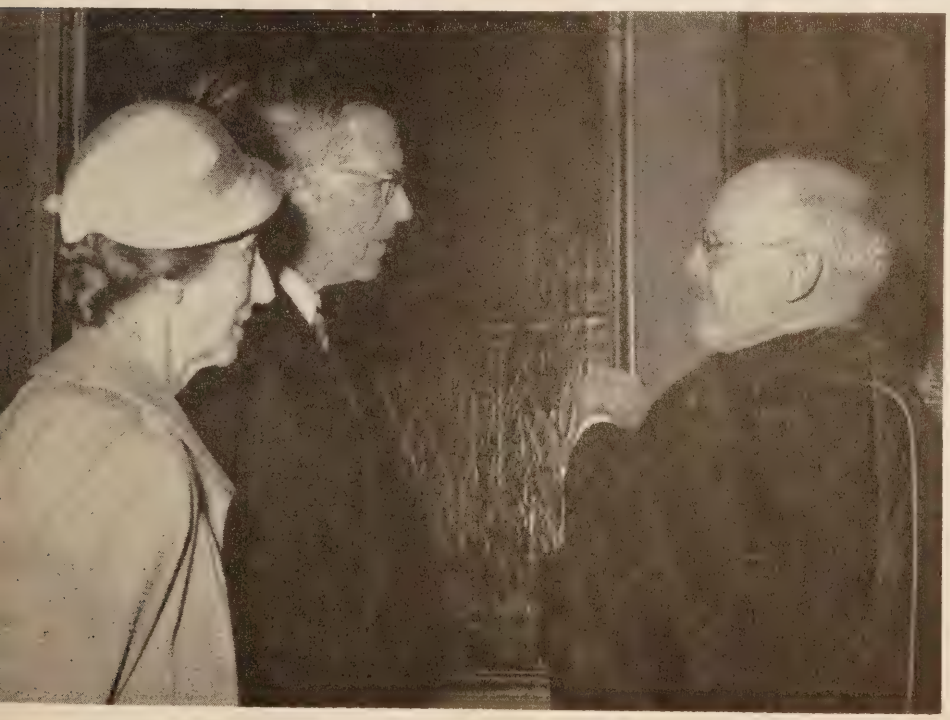
The most recent example, described in full in his own book, "I Protest," is Bishop Oxnam's battle against procedural abuses in Congressional investigating committees. Recording the background, testimony and aftermath of the hearing he requested from the House Committee on Un-American Activities, Bishop Oxnam has also written a record of his own passionate faith in freedom.

In his own denomination, he is Bishop of the Washington, D. C., area and secretary of the Methodist Council of Bishops. In interdenominational life,

(*Continued on page* 30)

The late Sarah Chakko of India (left) with Rena Karefa-Smart of Sierra Leone, Africa.

(Below) At Lund in 1952, Dr. Henry Smith Leiper, then associate general secretary of the World Council, talked with King Gustav VI of Sweden and Queen Louise.



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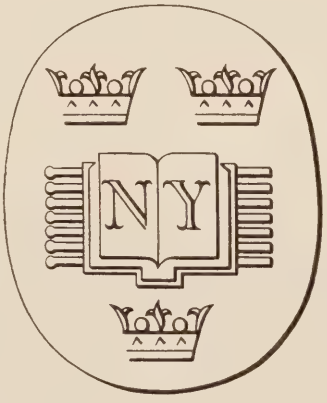


Oxford University Press is also the publisher of the complete text, in book form, of the Service of the Lord's Supper authorized by the Synod of the Church of Southern India. Paper $0.50

A Conversation Among the Churches

Second Assembly of the World Council of Churches

By Beata Mueller

NATIONAL COUNCIL GREETS WORLD COUNCIL — Dr. W. A. Visser 't Hooft (center), World Council general secretary, receives message of welcome to delegates from Dr. Roy G. Ross (left), National Council general secretary, while Dr. Samuel McCrea Cavert, World Council executive secretary in the U. S. looks on.

THE Second Assembly of the World Council of Churches in Evanston this summer will bring together some 1,500 church leaders from 48 nations in the first such international religious gathering ever held in this country. It is not likely that there will be another in the U. S. in this generation or the next.

In August the campus of Northwestern University will see side by side Christians with business suits and with flowered dresses, Christians with turbans and with saris, serious Western youngsters with crew cuts and bearded Eastern prelates with flowing robes. The Assembly is a parliament of 161 Christian churches with an estimated 170,000,000 members around the world.

Beginning in May, the World Council has almost literally moved its headquarters from Geneva to the U. S. to prepare for the two-week sessions in Evanston and for the thousands of church people from the U. S. and Canada who plan to come as visitors and take part in at least some of the events during the month.

Pavilion at Ravinia Park, where concert of sacred music will be given.

The first of these is the Ecumenical Institute being held in 12 Chicago area seminaries from August 2 to 13, where some 1,500 ministers, church workers and laymen will attend lectures and discussions led by church leaders from Europe, Asia and Africa.

During the month there will be three interdenominational student conferences: the United Student Christian Council, August 15-22, and the World's Student Christian Federation, August 23-30, in Evanston, and the Triennial Conference of the Interseminary Movement, August 14-21, at nearby Lake Forest, Ill. Many of these young people will also be among the 120 youth consultants and the 75 "stewards" who will take part in the World Council Assembly.

Biggest public event during the Assembly is the mammoth "Festival of Faith" to be held at Chicago's Soldier Field on Sunday, August 15, the opening day of the Assembly. Already church groups in nearby states are making plans to arrive in Chicago by train, bus and private car for an experience of public worship in which 100,000 persons can take part.

Opening with a procession of more than a thousand World Council representatives, in ecclesiastical regalia and national costume, the festival will use the services of an additional 3,000 participants in music, pagentry and drama dealing with the relationship of the hu-

man spirit to God. Festival arrangements are under the auspices of the churches of Chicago and the Church Federation of Greater Chicago.

Church people going to Chicago for the Festival of Faith may also see an exhibit of religious art at the city's famous Art Institute. Some will undoubtedly stay on to attend plenary sessions of the Assembly itself. (Of the 33,000 public tickets available for these sessions, 26,000 have been sold in the past month in response to advance orders from all parts of the U. S. and Canada.) A few visitors may stay on to attend the Chicago Symphony Orchestra's concert of great religious music at Ravinia Park on August 19.

The Assembly itself will open with a worship service for delegates and accredited visitors at Evanston's big First Methodist Church on Sunday morning, August 15. And even in this the delegates will be joined by people in churches around the world, who will sing the same hymns, hear the same scripture passage, and pray with them for a bringing closer together of the minds of the world's Christians. Daily during the Assembly, morning and evening services will be held in the First Methodist Church. Evening services will all follow the same order of worship. Morning services will show something of the variety of liturgy and worship of the many churches represented at Evanston.

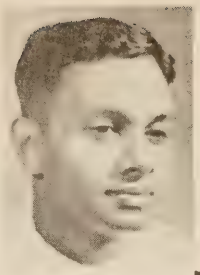
The Assembly will perform a dual function, it was noted by Dr. Samuel McCrea Cavert, executive secretary in the United States.

First, he said, its purpose is legislative. The 600-member Assembly is the governing body of the World Council. At the first meeting since the World Council was formally established six years ago, the 600 voting delegates to the Assembly will meet in business sessions to discuss the World Council's accomplishments, to decide its future programs, policies and budget and to elect officers. This last may well involve a decision on the question of whether the World Council should continue to have six regional presidents or should replace the presidium with one president.

Second, he says, the Assembly is a general forum, in which churches around the world, through their delegated representatives, have an opportunity to exchange viewpoints, experiences and insights and to come to as much of a common point of view as possible.

Among the major exchanges at Evanston, he added, will be the delegates' understanding of the meaning of Christian hope, their conception of the nature of the Church, and their idea of the relation of the Church to the world.

But the Evanston Assembly, it has been emphasized over and over, is intended not merely as a discussion among the delegates, but as a "conversation among the churches" in which the people in the pews as well as the theologians and church dignitaries will take part. The conversation has already been going on actively for more than two years, in more than a score of countries.



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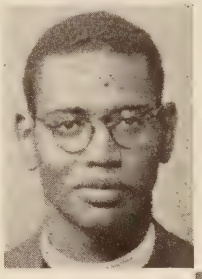
CEYLON

J. Hoekendijk
HOLLAND

Madeleine Barot
FRANCE

T. O. Wedel
U. S. A.



Philip Potter
WEST INDIES

Reinhold Niebuhr
U. S. A.

Elfan Rees
GREAT BRITAIN

It was in 1951 that the World Council's Central Committee established as the Assembly's main theme, "Christ, the Hope of the World."

What might, at a casual first glance, have seemed almost a truism, became the basis of a discussion of deep conviction and differing emphases; and "eschatology," although it has not become quite a household word, has at least become familiar to the readers of many journals in many countries.

The main theme, "Christ, the Hope of the World," brought a greater response than anything in the World Council's brief history, according to Rev. Robert S. Bilheimer, executive secretary for the Evanston Assembly.

In the World Council's Geneva headquarters is an enormous file of correspondence from individuals, pronouncements by church bodies, and articles in religious journals, which were summarized for the guidance of the 30-member advisory commission on the main theme. The advisory commission, under the chairmanship of Bishop Lesslie Newbigin, of India, included not only theologians but such noted laymen as UN delegate Charles Malik, of Lebanon, and poet T. S. Eliot of Great Britain.

The mass of responses, Mr. Bilheimer noted, shows one interesting indication: that the difference presumed to exist usually between American and European churches, actually appears in all geographical areas and all confessions.

The Assembly's first plenary session, on Sunday, August 15, will be a presentation of the main theme with addresses by three distinguished theologians: Bishop Newbigin, of India; Professor Edmund Schlink, of Germany; and Professor Robert Calhoun of the U.S.A.

In addition to the main theme, there will be a multitude of view-points on the six sub-themes which take up the practical questions of how the Christian faith is expressed in the temporal world.

The first two sub-themes are concerned with the churches themselves. One is "The Unity We Have in Christ and Our Disunity as Churches," a topic formulated by the World Conference on Faith and Order at its meeting in Lund, Sweden, in 1952. This section, headed by Rev. Oliver S. Tomkins of England, is concerned not only with such theological differences as problems of ordination and administration of the sacraments, but also with the social and

(*Continued on page* 28)

On the eve of Evanston, Harper & Brothers, publishers of religious books since 1817, wish to extend to the delegates and visitors to the Second Assembly of the World Council of Churches their greetings and hopes for a great ecumenical experience

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Churches Work Together in the U.S.

By Donald C. Bolles

IN THE U. S., people with a fabulous diversity of background share a common heritage of freedom of belief. It is characteristic that here the Christian churches show their greatest diversity of structure and doctrine.

Statistics show some 250 U. S. Protestant and Orthodox churches, ranging in size from the Primitive Friends, with nine members, to The Methodist Church, with nine million, and varying in practice from the most ritualistic to the most informal.

But it is equally characteristic that Americans, with their warm concern for their neighbors and their talent for organization, should also find ways through which their diverse churches could work most effectively together.

Back in 1872 U. S. churches joined in what was probably the first major cooperative project on a nation-wide scale — publication of the Uniform Sunday School Lessons.

In the 1890's, formal church cooperation on a state and local level began with the establishment of state and city councils of churches.

Today, the churches working together locally, regionally, and nationally, reach out not only to children in Sunday schools, but to radio and TV audiences; to construction workers in the mammoth temporary communities that surround U. S. atomic energy plants; to inmates of prisons and reformatories; to itinerant farm workers who follow the harvests; to passsengers on trans-Atlantic ships, students in high schools and colleges, tourists in the national parks, and millions of people here and overseas.

In 1872, the first uniform Sunday school lessons were issued by the International Council of Religious Education; in 1950, the ICRE was one of a dozen interdenominational agencies that merged their programs to form the new National Council of the Churches of Christ in the U.S.A.

The National Council today is the cooperative agency for 30 Christian Churches — Protestant, Anglican and Eastern Orthodox — with 147,000 local churches and a combined membership of 35,500,000 Americans. In addition, at least a score of other denominations cooperate in council units working in such areas as foreign missions and Christian education. More than 4,000 U. S. clergy and laity, appointed by their denominations, from virtually every state in the union, serve on Council committees and commissions, making decisions on the council's programs and policies.

Besides national cooperative work, other interdenominational activities are carried on by more than 900 state and local councils of churches and more than 1,900 state and local councils of church women.

In addition to carrying on specific cooperative programs, the interdenominational councils also serve as a means by which the churches can make known their collective views on current issues to legislative bodies, government agencies and the public at large.

Locally, councils of churches and of church women have been active in taking a stand on problems such as gambling, slum clearance, fair employment practices, released-time religious education classes.

In the National Council, the 600-member General Assembly is the ultimate legislative body, but meets too rarely to decide day-to-day issues. Its next meeting — the second since the council's constituting convention — will be held in Boston, November 28-December 3. The Assembly will not meet again after that until 1956 or 1957.

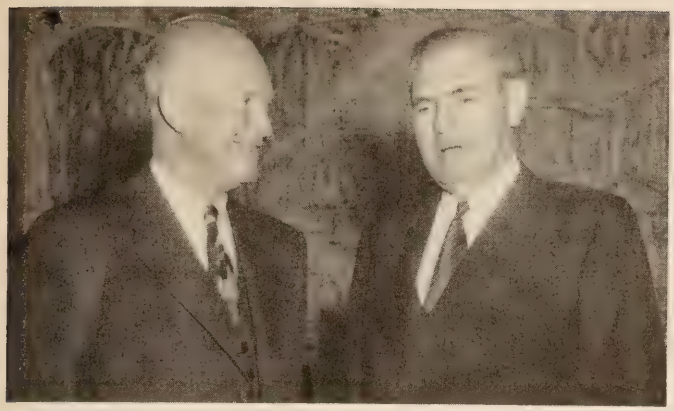
It is the 125-member General Board, therefore, that is the interim policy-making body for the council. At its bi-monthly meetings, official representatives of the constituent communions have raised a united voice on issues such as the proposed appointment of a U. S. ambassador to the Vatican; persecution of Protestants in Colombia, and abuses of Congressional investigating committees. This voice of the nation's church leaders is further amplified by the media of mass communication — newspapers, radio, TV, magazines.

But this voice that the nation hears does not speak lightly. The process by which the General Board issues a statement of policy is a step-by-step demonstration of representative democracy in the churches.

The first draft of a statement is usually drawn up by a department of the council and discussed, amended and voted on by denominational representa-

When parents complained about "too much violence" in TV programs for children, Connecticut councils of churches and church women sponsored a new program, "Adventures in Understanding God." A year on one New Haven station brought so much response that the program for youngsters will be available nationally this summer.

Churches on wheels follow people on the move. "Faith Chapel," above, is one of the trailer worship centers denominational boards have provided to serve construction workers and their families in the huge temporary communities surrounding U. S. atomic energy installations in Ohio, Kentucky and South Carolina.



President Eisenhower, above, greeted Bishop William C. Martin, president of the National Council, and members of the Council's General Board at the board's first meeting in the nation's capital.

Mrs. James D. Wyker, president of United Church Women, autographed copies of her new book for delegates to the church women's national Assembly in Atlantic City, in October, 1953.

tives on the departmental committee. The draft statement will next be considered by denominational representatives on the executive board of the division to which the department belongs.

If the statement involves public policy or a controversial issue, copies are mailed to board members for their consideration at least a week before their meeting. The statements then come before the Board for debate and action.

Important though the policy statements are, it is the program activities that, for most church people, come closest to home.

From the Division of Christian Education come not only the uniform Sunday school lessons, but also other aids to local churches in leadership training in religious education, programs on the use and understanding of the Bible, and released-time classes.

From other departments of the Council come practical help in church building programs, stewardship, and community-wide evangelism.

From the Council's Joint Department of Evangelism scores of local communities have received help and guidance in planning and carrying out a census of religious preferences of non-church members in the area; visitation evangelism, and preaching missions sponsored by local churches, all projects which have brought hundreds of new members into the fellowship of the churches.

The Joint Department of Evangelism assists local councils to conduct community preaching missions. It has also enrolled hundreds of the country's outstanding preachers for missions to the men and women stationed at armed forces installations in the U. S.

The National Council also cooperates with the General Commission on Chaplains and the new United Fellowship of Protestants in developing religious programs for men and women in service. Locally, at least one outstanding program has been developed by the Seattle Council of Churches, which offers both recreational and religious activities through its volunteers.

Not only young people in service, but many other people away from home are kept contact with by cooperative programs of the churches.

Two of the newest are the ministry to visitors and permanent staff in the national parks and the chaplaincy service on trans-Atlantic liners. In 17 national parks this summer, nearly 90 young men and women from 17 denominations are conducting worship services, Sunday schools, discussion groups, and other activities. These college and seminary students earn their own way, doing summer jobs in the parks, and give their free time to this ministry.

Virtually every trans-Atlantic passenger line is cooperating with the new ship chaplaincy program instituted by the National Council's Department of Evangelism. Pastors going overseas volunteer through the department to serve as shipboard chaplains, so that Protestants on board can attend worship services as if they were at home.

And what about American business men, government workers, and their families who live overseas? For them, the National Council's Department of American Communities Overseas gives counsel and assistance and channels funds from U. S. churches to some 60 English-speaking union churches in some 30 countries in the Near and Far East and South and Central America.

The council also reaches young people in high schools and on college and university campuses through such affiliated groups as the United Christian Youth Movement, the Student Volunteer Movement, and the United Student Christian Council. The National Council also cooperates in the work camps for young people sponsored by the World Council of Churches.

Newest of the cooperative projects focussed on campus life was the first Quadrennial Convocation of Christian Colleges last June at Denison University in Ohio. There students, faculty, trustees, and church leaders met with college presidents to discuss the problems of the Christian college in American life today.

Cooperative Christian agencies not only reach out to church people away from home, but also help churches in their own communities to meet the needs of the strangers within their gates.

These include more than a million migrant harvest workers who pick crops in hundreds of U. S. farm areas; tens of thousands of construction workers who have poured into Savannah River, Paducah and Ohio's Pike County area to build U. S. atomic energy installations; students from other countries and American Indians who leave their reservations to work in U. S. industry.

Every spring a triple stream of itinerant farm workers moves northward from Florida, Texas, Arizona and Southern California, stopping in each community only long enough to harvest the cotton, sugar-beets, potatoes, cherries, beans and other crops, and some of them to work in the fish canneries in coastal areas before returning south in the fall.

The migrant harvest workers are necessary to the nation's economy, but too often excluded from its wage laws, schools, and welfare services. For these people on the move, the only continuous religious, recreational, social and educational ministry for 20 years has been provided by local church groups working with the National Council's Division of Home Missions, formerly the Home Missions Council. A permanent staff of 20 and some 200 trained summer volunteers, most of them college and seminary students, carry on the services with the aid of many church bodies.

Newest project in the migrant ministry is the use of a foreign missions technique — Dr. Frank Laubach's famous picture-syllable literacy teaching method — to help illiterate Spanish-speaking migrant workers learn to read and write.

A community can, if it wishes, ignore

(Top) Bishop Martin greets war orphans on his 1953 Christmas visit to Korea; (center) migrant youngsters run to greet staff worker with the Harvester, the home missions "community on wheels"; (bottom) the NCC Department of Pastoral Services selects specially trained chaplains for ministry to inmates in federal prisons.

the presence of a few hundred migrant workers, but no community can ignore the problems of housing, food, sanitation and welfare created by the influx of tens of thousands of temporary construction workers. That was what happened in Savannah River, in Paducah, and more recently in a four-county area in Ohio. Nor could local churches, no matter how willing, even begin to provide adequate worship services, Sunday school classes or other programs for the flood of newcomers.

In the face of an urgent situation, 15 denominations three years ago joined in a Committee on Ministry to Defense Communities, contributing funds, workers, and in some cases chapels on wheels to serve enormous communities of families and single men living in trailers, barracks and temporary housing.

The committee, part of the National Council's Division of Home Missions, supplied a minister-coordinator to work with local committees, denominational staff members and local churches in a program of visitation, church services (often held in trailers, tents, renovated airplane hangars, garages and barns), religious education and other activities.

Construction work in Paducah is nearing completion, but it will continue at Savannah River into 1955, and in Ohio is just reaching its peak, with an estimated 80,000 to 90,000 workers and members of their families expected in the area between Chillicothe and Portsmouth. In Ohio, where the minister-coordinator is sponsored jointly by the national committee and the state council of churches, the cooperative program also receives local support from several denominations outside the committee, including the Church of the Nazarene and the Church of Christ in Christian Union.

Migrants and construction workers are people forever on the move. But the 1950 U. S. census showed that a majority of Americans now move far oftener than they used to: from state to state, from city to city, from city to suburb or new housing development. New neighbors move into old communities; and new communities spring up almost overnight.

Decisions on the location and affiliation of new churches are made by the cooperating denominational executives concerned, usually working through the state or local council of churches. An example is the new planned community of Dearborn, Mich., just outside Detroit.

Here the research department of the Detroit Council of Churches worked with the denominations and the community planners so that, instead of four churches competing on four corners, the churches will be distributed in terms of neighborhood areas, with relation to schools, transportation and other facilities, and with responsibility equitably shared among the denominations of the area.

What about the first Americans, the Indians who have lived in this country for centuries? Denominations, both alone and cooperatively, have long carried on religious, educational and medical programs on the reservations. But today many of the young — and older — people have left the reservation to work on farms, on ranches, and in industrial areas.

In Minneapolis and St. Paul the church councils of the twin cities and the Minnesota Council of Churches with the aid of the Indian Committee of the National Council's Division of Home Missions have established the United Church Committee on Indian Work. The local committee offers friendship and counselling to the newcomers and coordinates follow-up work in neighborhood churches and schools.

Another group of newcomers are the American citizens from Puerto Rico who have come by the hundreds of thousands in recent years to work in U. S. cities from New York to California.

The entire annual Assembly of the Division of Home Missions last December was devoted to the problems of these and other Spanish-speaking Americans. One practical project that resulted is a new bi-lingual radio program sponsored by the Protestant Council of the City of New York. The program, although primarily religious, also offers guidance on such problems as finding a job, an apartment, or medical aid, and is reputed to have the largest Spanish-speaking audience in the East. In the Southwest, the churches have conducted a Spanish-language broadcast from San Antonio for 20 years.

What about people from other countries who are permanently or temporarily staying in U. S. communities?

Of the temporary visitors, most are students — more than 30,000 from other countries who come every year to enroll in American colleges, universities and seminaries. More than 200 young men and women have come here from abroad to study for the ministry and other church vocations under the sponsorship of the National Council's Department of Ecumenical Relations, which works on this program with the World Council.

Both these and other students from abroad can return home as ambassadors of good will if they find friendship and a ready welcome in this country. Main agency helping them is the Committee on Friendly Relations among Foreign Students, which works with the National Council's Division of Foreign Missions, and with hundreds of local church groups.

By 1952, the National Council's Central Department of Church World Service

had completed the resettlement of 52,000 refugees, and currently it is trying to arrange for those who will come in under the new 1953 Refugee Relief Act. But in the local communities it was the church people themselves, often working through local councils of churches and of church women, who helped refugee newcomers find jobs and housing and begin a new life in their new country.

Through Church World Service, too, the denominations have channeled funds not only for regular relief and reconstruction in Europe, Korea, and elsewhere, but also for emergency needs like the earthquakes in Greece, and floods in Japan and Holland.

Church cooperation reaching abroad includes not only relief and reconstruction but the world-wide outreach of missionary enterprises.

Through the National Council's Division of Foreign Missions denominational executives meet in area committees to plan for new projects, new ways of meeting needs as they arise.

Specific services for denominational mission boards include the Associated Missions Medical Office, that provides inoculations and other health services to missionaries leaving for or returning from their posts abroad; the annual Missionary Training Conference, at which new missionaries receive a final briefing on such problems as health, and learning a new language; the seminars on Christianity and Communism, where furloughed missionaries discuss ways of dealing with this problem.

One of the newest projects is the first complete Sunday-school curriculum in Spanish to be initiated and worked out by Evangelical ministers from Latin America. The course was coordinated and edited through the DFM Committee on Cooperation in Latin America.

A major source of support for cooperative mission projects at home and abroad comes from offerings on the World Day of Prayer, observed in some 20,000 U. S. communities on the first Friday in Lent under the auspices of the National Council's General Department of United Church Women. The Division of Foreign Missions sends programs and suggested orders of service to 119 other countries, to be translated and adapted by missionaries and local church people for use in their areas.

U. S. World Day of Prayer offerings in 1954 total more than $400,000. The offerings are divided between home missions projects such as the migrant ministry and religious education for American Indians, and foreign missions work, ranging from Dr. Laubach's mass literacy campaigns to interdenominational colleges such as Tokyo Women's Christian College in Japan; Ewha College in Korea; Kinnaird College for Women in Pakistan and Isabella Thoburn College in India, whose president, the late Sarah Chakko, was also a president of the World Council of Churches.

The other two annual observances sponsored by the church women are World Community Day, the first Friday in November, and May Fellowship Day, the first Friday in May. From World Community Day, part of the church women's year-round program of working for a peaceful world, go funds and material goods to aid the needy overseas. World Community Day offerings also help support the church women's official observer at the United Nations.

The emphasis on May Fellowship Day is largely on the women's work in their own communities, to solve economic and social problems. This year the observance included a self-study of women's attitudes and practices in buying consumer goods for themselves and their families. Results of the self-study will eventually become part of a volume on consumer ethics, part of a long-term study on ethics and economics financed by the Rockefeller Foundation and carried out by a special study committee of the National Council's Department of the Church and Economic Life. In this study, which has already published six volumes on ethics in contemporary American life, theologians and church leaders have worked together with economists, sociologists, psychologists, anthropologists, and specialists in business, agriculture and labor — a unique collaboration in an attempt to bring religion to bear on business life.

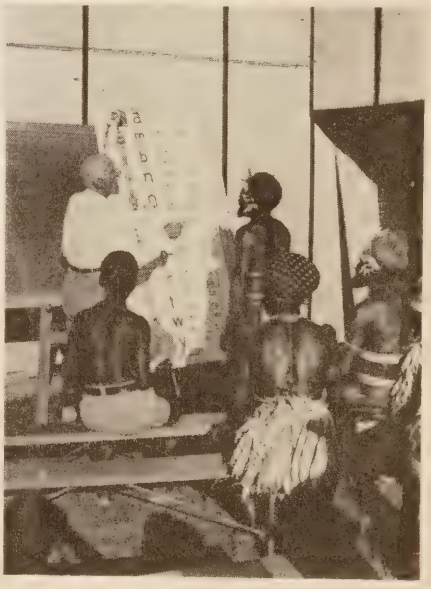
The Council's financial support is as diverse as its constituency and program. Roughly 70 per cent of its $10,000,000 annual budget comes from contributions; 21 per cent is earned; and 9 per cent from investments and other.

Nearly 70 per cent of the contributed income comes from the churches—denominations and their boards, local churches, state and city councils of churches, and from offerings. Individuals, foundations, and corporations contribute the balance.

In less than four years the National Council, hailed at its birth as "the capstone in the arch of church cooperation," has given the churches an instrument for their common tasks that embraces the wholeness of interdenominational activity at home and abroad.

"The Council," says Dr. Roy G. Ross, successor to Dr. Samuel McCrea Cavert as general secretary, "enables us as Christians to carry out the high mission of the church of Jesus Christ in a turbulent world . . . It provides a unity of action limited only by the conscience of Christians who have committed themselves to seek and apply the will of God."

Already established as an important new fact in church life in the United States, the National Council faces the future with courage and anticipation.



(Top) Dr. Cavert and Dr. Ross at first press run of Revised Standard Version of the Bible; (center) from U. S. farmers to drought-stricken areas of Yugoslavia, seed grain is shipped via Church World Service; (bottom) In more than 100 countries, Dr. Frank Laubach has helped millions to read.

Recent Books on the Ecumenical Movement

By Samuel McCrea Cavert

THE ASSEMBLY at Evanston will doubtless stir an interest among many Christians to know more about ecumenical developments in general and the World Council in particular. The following suggestions are offered as a guide. They are in no sense a bibliography. They do not even include such original sources as the reports of Edinburgh, 1910, of the "Life and Work" and "Faith and Order" conferences, or of Amsterdam, 1948. The present list is limited to a few recent publications, all in the English tongue, interpreting the ecumenical movement to the "average reader."

As a preparation for understanding the issues to be discussed at Evanston the indispensable volume is "The Christian Hope and the Task of the Church" (Harper & Bros., $5.00). Published on June 15 last, this includes all the background materials prepared for the delegates. It presents the final report of the Advisory Commission of 30 Christian scholars on the main theme, "Christ—the Hope of the World." It also provides the reports of the preparatory commissions to Evanston on the six sub-themes.

By a happy turn of events a new inexpensive book giving a brief popular history of the development of the World Council comes from press just on the eve of the Assembly. It is the most recent number in the list of famous Penguin books, published in England and written by the Bishop of Chichester (Dr. George K. A. Bell). It bears the title "The Kingship of Christ," with "The Story of the World Council" as a descriptive sub-title (Penguin Books, 3300 Clipper Mill Road, Baltimore, Md. $.50). In spite of its small size, it gives a comprehensive perspective of the development of the Council from the beginnings in the World Missionary Conference at Edinburgh in 1910 down to the formation of the Council at Amsterdam in 1948 and the first five years of its official life thereafter. Nowhere else can you find in such brief compass such a fascinating story of the way in which the churches around the world are now coming together in an increasing unity. Needless to say, the record has an authentic quality, coming from the man who has been closely and continuously at the heart of the movement for 30 years and since Amsterdam has been the chairman of the Central Committee of the Council.

Fortunately again, there is also a new comprehensive history, with detailed documentation, for those who are prepared to go more deeply into the subject. This is "A History of the Ecumenical Movement, 1517-1948," edited by Miss Ruth Rouse and Bishop Stephen C. Neill (Westminster Press, $9.00). This is nothing less than a monumental work. Begun prior to the Amsterdam Assembly, it has been nearly six years in preparation and has had the collaboration of 16 scholars with an historical interest—including Adolf Keller, W. C. Visser 't Hooft, Kenneth S. Latourette, Georges Florovsky and John T. McNeill. What they give us is no ordinary symposium. It is a well-integrated history, in which each part is related to every other in such a way as to present an organic whole. In addition to the studies that deal with trends

Books of special interest for World Council delegates

- **ETERNAL HOPE** *by Emil Brunner*

  In this volume the famous Swiss theologian offers his interpretation of Christian hope —the doctrine of "eschatology,"—dealing with such great issues as the advent of Jesus Christ, death, eternal life, and the end of all things. **$3.50**

- **CHRISTIAN HOPE AND THE SECOND COMING** *by Paul S. Minear*

  Some of the most essential but at the same time most controversial elements of Christian faith are discussed in this thought-provoking book, in which the author has sought to clarify the issues rather than to solve them. **$3.50**

- **A HISTORY OF THE ECUMENICAL MOVEMENT, 1517-1948** *edited by Ruth Rouse and Stephen Charles Neill*

  Here is the definitive volume in the entire history of the ecumenical movement. Dealing primarily with the rise of the Reformation to 1948, there is a survey of the period before, and an up-to-date evaluation of the movement today. **$9.00**

Available in the Assembly Book Store

THE WESTMINSTER PRESS, Philadelphia 7, Pa.

and influences in the direction of unity since the Reformation there are illuminating interpretations of the special position of the Eastern Orthodox in the ecumenical movement and of the attitudes of the Roman Catholic Church. The material covering the period since Edinburgh 1910 is especially complete and detailed.

Among the publications which can be read "on the run" the most important is "The Story of the World Council of Churches," a pamphlet of 36 pages (World Council, New York Office, 156 Fifth Avenue, New York, $.35).

If these have whetted the interest of readers who want to go further, the following are especially recommended:

"Toward a United Church" by William Adams Brown (Charles Scribner's Sons, $2.50).

Especially useful for understanding the history of the period with which the author was intimately familiar — from 1920 *to* 1940.

"The Quest for Christian Unity" by Robert S. Bilheimer (Association Press, $2.50).

An up-to-date interpretation of the ecumenical development in the life of the Church and of the basic issues which are involved in it.

"Ecumenical Foundations" by W. Richey Hogg (International Missionary Council, 156 Fifth Avenue, New York, $3.00).

A complete history of the International Missionary Council, as the direct organizational descendent of Edinburgh 1910, *and of its* 19*th century background.*

"World Christianity—Yesterday, Today and Tomorrow" by Henry P. Van Dusen, Abingdon-Cokesbury, $2.50).

The two foci of interest are the growth of concern for the unity of the Church and the expanding mission of the Church around the world.

For further study, including special treatments of problems in the field of faith and order and in the relation of the Church to social and international affairs, the reader may well consult "An Ecumenical Bibliography," by Paul G. Macy (Third Edition, 1952, $.15).

The "Ecumenical Bibliography" lists several books dealing with the church cooperation movement in the United States of America, which may be of interest to those who attend the Evanston meeting:

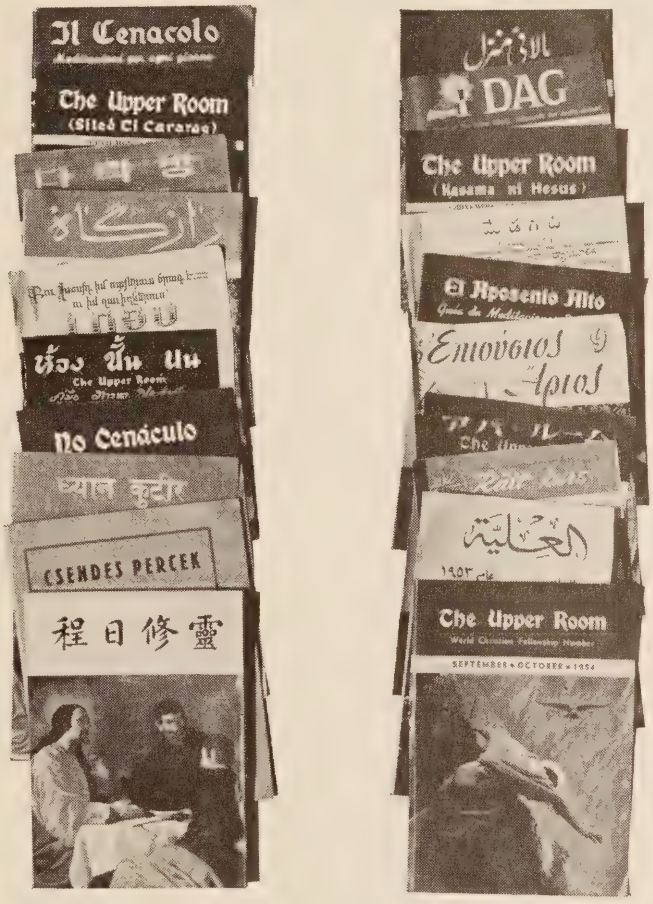
Christian Faith in Action. The official commemorative book of the Constituting Convention of the National Council of the Churches of Christ in the U.S.A. New York, National Council, 1951.

Christian Unity in the Making—The First Twenty-five Years of the Federal Council of the Churches of Christ in America, 1905-30. Published by the Federal Council. 1948. By Charles S. Macfarland, General Secretary Emeritus of the Federal Council.

Church Unity Movements in the United States. By H. Paul Douglass, New York. Institute of Social and Religious Research, 1934.

Origin and History of the Federal Council of the Churches of Christ in America. By Elias B. Sanford, Hartford, Conn., S. S. Scranton Co., 1916. Tells the story of the first eight years of the Council.

We Are Not Divided: A Critical and Historical Study of the Federal Council of the Churches of Christ in America. By John A. Hutchison, New York, Round Table Press, 1941.

IN MANY TONGUES

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Publications Helpful to Local Churches

Of all the books issued under National Council auspices, undoubtedly the best known is the Revised Standard Version of the Bible, which has sold more than 2,500,000 copies since its completion in 1952.

There are hundreds of books and pamphlets issued through the National Council, and written by specialists in fields ranging from church ushering to international affairs, from religious broadcasting to business ethics.

Under the imprint of Friendship Press, more than 300 titles are available from the Council's Joint Commission on Missionary Education. These include books, maps, teaching aids on the 1954-55 themes, The City and India, Pakistan and Ceylon.

From the Council's Department of Publication and Distribution come two invaluable reference works — the Yearbook of American Churches and the Audio-Visual Resource Guide—and 1500 pamphlets including material for special observances like the World Day of Prayer, World Wide Communion Sunday, Rural Life Sunday.

Here follows a selection of titles, listed according to subject matter. Unless otherwise indicated, they are available from the Department of Publication and Distribution.

For the Local Church

STEWARDSHIP FACTS: 64 pages of sermon resources, fund-raising techniques, statistics and quotations. 30 cents

PRINCIPLES OF CHURCH USHERING: a best seller for large and small churches. 25 cents

CHURCH BUILDING FINANCE: guide for finance committees on promotional programs or fund-raising. 75 cents

THE PARSONAGE: 38 illustrated pages on building a parsonage, from location and ownership to heating and interior decoration. $1.00

Family Life

CHRISTIAN MARRIAGE: Christian view of marriage and its problems, with bibliography. 10 cents

CHRISTIAN CONSCIENCE AND THE FAMILY BUDGET: by Elizabeth E. Hoyt; an account of one family's attempt to realize a more abundant life through concerned budget planning. Adapted from "American Income and Its Use." 20 cents

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RADIO FOR THE FAMILY: to help parents evaluate the wide use of radio in the home. 10 cents

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PASTORAL COUNSELLING IN FAMILY RELATIONSHIPS: by Leland Foster Wood; a discussion of typical domestic difficulties and counselling techniques to help solve them. 60 cents

NARCOTICS: what churches can do about a soul-destroying social problem. 20 cents

ADD LIFE TO THEIR YEARS: by Catherine Lee Wahlstrom; a fine guide to planning recreation for older citizens. $1.00

Public Affairs

AS WE DO UNTO OTHERS: by Charles H. Seaver; 32 pages on U. S. immigration laws, treatment of alien residents and visitors, status of our naturalized citizens. A timely study. 30 cents

TOWARD UNITY IN CHRISTIAN FAITH AND ACTION

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Secretary of World Council of Churches 2nd Assembly

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A clearly written interpretation of 50 years of the unity movement. Viewing the subject from a world perspective, Mr. Bilheimer centers his study on the United States. He identifies areas of agreement and disagreement, with statements from major denominational leaders. (Haddam House). $2.50

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Comprehensive explanation of Roman Catholic dogmas and practices. Shows *how* and *why* they agree or disagree with Protestants, point by point. Lund conference statement on differences is included in full. "Contributes notably to clearing away the fog."—Claud Nelson, *National Council Outlook*. $2.50

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ETHICS IN A BUSINESS SOCIETY: by Marquis Childs and Douglass Cater; a readable, lively condensation of the six-volume study of ethics in economic life published by Harper and Brothers. Paper-back, pocket-size book. 35 cents (also available on newsstands)

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(Friendship Press publications)

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(*Continued on page* 26)

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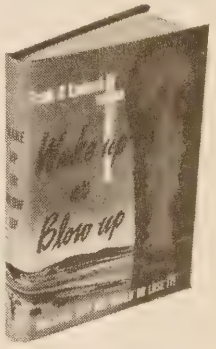

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(Continued from page 25)

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THE NATIONAL COUNCIL OF CHURCHES—WHAT IS IT? WHAT DOES IT DO? facts about the National Council in concise question-and-answer form. 16 pp. Single copy free on request.

PROTESTANTISM AFFIRMS: by Winfred E. Garrison; the Protestant affirmation of the freedom and responsibility of Christian man. 3 cents

CHURCH WOMEN IN THE SCHEME OF THINGS: by Mossie Allman Wyker, president, United Church Women. Women's service to churches and communities. From Bethany Press, St. Louis. $2.00

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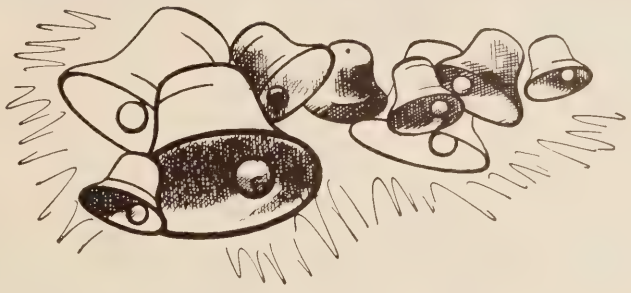

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(*Continued from page 16*)

cultural factors that help to keep the churches divided.

The Second Section will take up evangelism, "The Mission of the Church to Those Outside Her Life." Under the chairmanship of Bishop Richard C. Raines of Indianapolis, this group is considering the problems of evangelism.

The next two sections take up the problems of the world and society. "The Responsible Society in a World Perspective" is the assignment of Section Three, which is concerned with the responsibility of the Church in connection with social questions. Chairman of the group is Dr. C. J. Patijn, Netherlands representative to the UN.

"Christians in the Struggle for World Community" is the sub-topic considered by Section Four, under the chairmanship of Sir Kenneth Grubb of England. The churches' concern with international affairs, the U.N., the East-West conflict, the rise of independence in formerly colonial areas are some of the topics under consideration.

The final two sub-themes are especially concerned with the churches in relation to people.

Dr. Roswell P. Barnes, associate general secretary of the National Council, is chairman of Section Five, whose area of discussion is "The Church amid Racial and Ethnic Tensions." Stressing the urgent importance of this issue, the Central Committee when it was planning for Evanston, called for "as full a treatment as possible in ecumenical conference."

Probably the newest of the Assembly topics is that of Section Six: "The Laity — The Christian in His Vocation." The study of the Christian and his daily work is under the chairmanship of Mrs. Kathleen Bliss of the Church of England.

The study themes have been discussed in pre-Assembly study groups here and abroad. After the Assembly, the conversation among the churches will continue. The "Message to the Churches" will be widely read and discussed. Official delegates will be on speaking tours. And from Evanston, in widening circles, thought and prayer from this once-in-a-lifetime meeting will reach around the globe.

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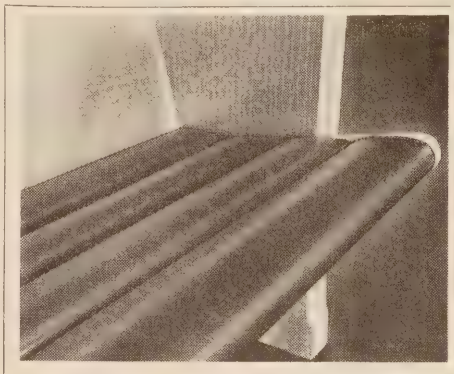

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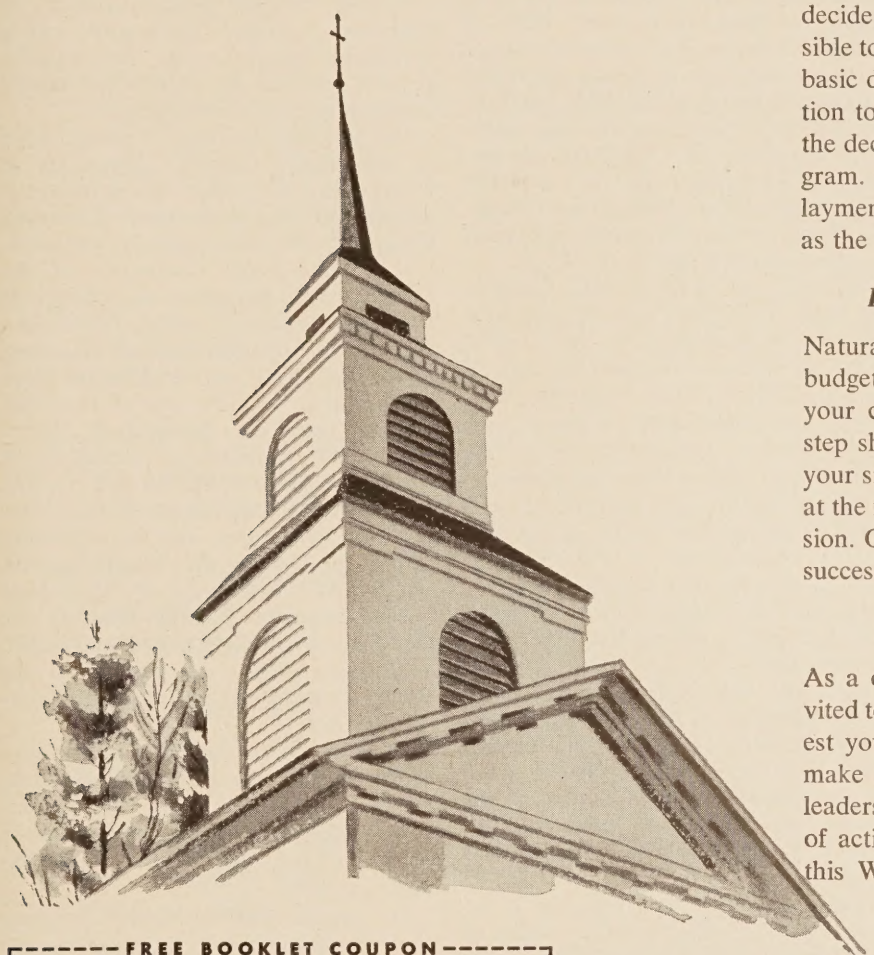

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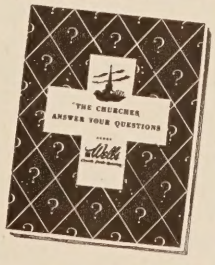

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(*Continued from page* 13)

he served as a president of the former Federal Council of Churches, and is now a member of the General Board of the National Council of Churches and chairman of its Committee on Study and Adjustment. He is also chairman of the U. S. Conference for the World Council.

In addition to the six presidents, the Amsterdam Assembly elected 90 of its members to the Central Committee, which meets yearly. Since 1948 the Central Committee has met in Woudschoten, Holland; Chichester, England; Toronto, Canada; Rolle, Switzerland, and Lucknow, India.

Chairman of the important Central Committee is Dr. George K. A. Bell, Bishop of Chichester since 1929. A church statesman and an advocate of Christian unity, he is deeply concerned with the problems of refugees and with international relations. He has been joint chairman of "Christian Reconstruction in Europe" and is a member of the Archbishop's Council on Foreign Relations. He has made many visits both to the Continent and to the U. S.

Vice-chairman of the Central Committee is Dr. Franklin Clark Fry, of New York City, president of the United Lutheran Church in America and of Lutheran World Relief. Like Dr. Bell, Dr. Fry has been closely concerned with the problems of post-war reconstruction.

Dr. Fry is also a leader in Christian cooperation in his own country. He presided at the opening session of the constituting convention of the National Council of Churches in 1950. He is a member of the Council's General Board and chairman of several National Council committees.

Both Dr. Bell and Dr. Fry are ex-officio members of the smaller Executive Committee of the World Council, which meets every six months. The Executive Committee includes the World Council's presidents, the officers of the Central Committee, and 12 additional members.

Three of the 12 are from the U. S.: Very Rev. Georges Florovsky, dean of St. Vladimir's Russian Orthodox Theological Seminary in New York City; Mrs. Leslie E. Swain, of Craigville, Mass., former president of the American Baptist Convention and now chairman of the National Council's Central Department of Ecumenical Relations; and Mr. Charles P. Taft, Cincinnati attorney and chairman of the National Council's Department of the Church and Economic Life.

Other members are: Archbishop Yngve Torgny Brilioth of Upsala, Primate of the Church of Sweden; Dr. Leslie E. Cooke, of London, general secretary of the Congregational Union of England and Wales; Dr. Kenneth G. Grubb, of London, Anglican layman who is managing director of the *British Weekly* and chairman of the joint Commission of the Churches on International Affairs; Metropolitan Mar Thoma Juhanon, of Travancore, South India, of the Mar Thoma Syrian Church of Malabar; Dr. Alphonse Koechlin, of Basel, Switzerland, president of the Swiss Council of Evangelical Churches; Dr. Martin Niemoeller, vice-chairman of the Council of the Evangelical Church in Germany, who was imprisoned in Nazi concentration camps during World War II; Metropolitan Panteleimon, Orthodox metropolitan of Edhessa and Pella, ecumenical patriarch of Constantinople; Dr. Thomas Murray Taylor, K. C., principal of the University of Aberdeen.

Symbol of the World Council of Churches is a ship with a cross, and it is perhaps symbolic that the council's general secretary is a man whose family name means "chief fisherman."

Dr. William A. Visser 't Hooft, head of the World Council's secretariat at Geneva, is a Hollander and an ordained minister of the Netherlands Reformed Church. In his early years he was secretary of the World Committee of the Y.M.C.A. and later general secretary of the World Student Christian Federation. He was the youngest member attending the historic "Life and Work" conference in Stockholm in 1925, one of the great meetings that led to Amsterdam.

When the Provisional Committee of the World Council was formed in 1938 Dr. Visser 't Hooft was made its general secretary in Geneva, and he continued in this post when the World Council was formally constituted at Amsterdam.

The associate general secretary in Geneva is Dr. Robert Cuthburt Mackie, a Scotsman who is also director of the World Council's Department of Inter-Church Aid.

Director of the Ecumenical Institute at Bossey, near Geneva, is Dr. Hendrik Kraemer, a scholar from the Netherlands, who presided over the European Laymen's Conference at Bad Boll, Germany, in 1951.

Dr. Samuel McCrea Cavert is executive secretary of the U. S. Conference for the World Council and associate general secretary in New York City. His leadership in the international movement of church cooperation dates back 20 years.

Also in New York is Dr. O. Frederick Nolde, since 1947 director of the WCC-IMC Commission of the Churches on International Affairs.

In addition to the CCIA office in the U. S., the World Council and the International Missionary Council have a joint secretary in East Asia, Dr. Rajah B. Manikam. He is vice-principal of Andra Christian College at Guntur.

These men and women are typical of the vitality of the World Council of Churches.

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Behind the Scenes at Evanston

Press coverage of the Assembly rivals any gathering in recent U. S. history—only the 1952 Republican and Democratic conventions are comparable. Assembly officials have accredited nearly 400 newsmen from 38 countries, including 155 reporters and 7 photographers from the secular press; 142 from the religious press and 46 radio and TV announcers, commentators and technicians. . . . 25 special phones have been run into the two press rooms at McGraw Hall and nearby S. A. E. Temple. Fifty extra pay phones for general public use have also been set up in the two buildings.

All speeches will be printed in three languages—French, German, and English—and distributed before each session. Official delegates will be able to listen to on-the-spot simultaneous translations of the speeches in the three languages over headphone sets. . . . World-wide coverage will be given the Assembly both on radio and television by means of programs recorded and sent air-mail to all parts of the world. Each of the major TV networks will spotlight the Assembly with at least one program. . . . The Evanston police department has assigned extra police details to help route traffic and guide visitors, and the Evanston bus companies have increased the number of trips on their regular routes.

Church congregations across the U. S. marked the opening of the Assembly Sunday, Aug. 15, by holding services similar to the opening worship service at Evanston, using the same hymns, Scripture reading and sermon theme. . . . Assembly posters have been put up on 500 display boards in Chicago and about 1,500 are being used by railroads in stations in a 500-mile radius of the city.

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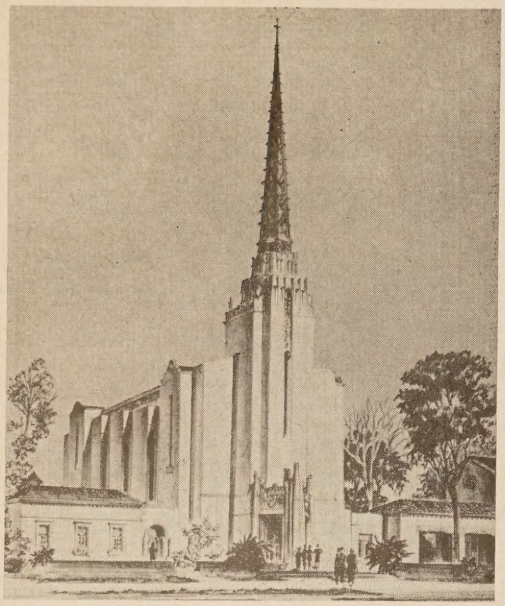

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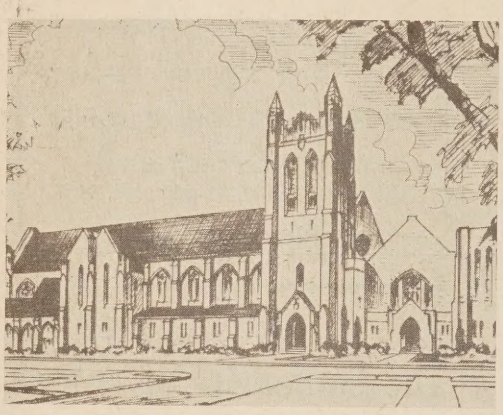

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